

suffering and dying to take away their guilt; this is the circumstance which will render his wrath so unendurable, that they will ask no higher favor than to be sheltered from the sight of his face, and would take the weight of the incumbent earth as a blessed exchange.

To be Continued.

LETTERS READ IN THE ANTI-SLAVERY MEETING AT MIDDLEBURY.

BENNINGTON, Feb. 13, 1836.
To the President of the Vermont State Anti-Slavery Society:

DEAR SIR,—Nothing but absolute necessity, arising out of a pressure of duties which I cannot leave for a single day, prevents me from taking my seat with you at the annual meeting of the State Society. The cause in which we are engaged has my heart. Based, as our principles are, upon eternal truth, if we trust in God and go forward with unflinching courage, we shall succeed. "Through the thick gloom of the present," faith enables us to "see the brightness of the future." Take high ground—care not for man—fear only God. Act as you would if your fathers and mothers, your wives and daughters, your brethren and sisters, your own selves, even, were in the place of the slave.

I am, dear sir,
Your obedient servant,
JAMES BALLARD.

HARTFORD, Feb. 7, 1836.

Mr Oliver Johnson,
Dear Sir—When two or three weeks since I received your letter, requesting, in behalf of the Executive Committee of the Vermont Anti-Slavery Society, "an expression of my views on the subject of slavery," it was my purpose to answer somewhat in detail. But pressure of duty since that time has not left me a leisure hour to fulfil my design; and now just leaving home for an absence of ten days, I can only snatch a moment to acknowledge the receipt of your communication, and express my regret that I have not been able to accomplish what I intended. I can assure you that my failure has not resulted from any lack of interest in the cause in which you are engaged, nor from any unwillingness to be known as an advocate of the principles of anti-slavery. Those principles I hold to be fundamentally true and immensely important; nor have I the least doubt of their final triumph, notwithstanding the opposition that is now made to them.

In relation to the cause, I feel all the satisfaction which can arise from a full assurance of being on the right side and on the rising side. It will surely seem wonderful to those who live a few years hence, that it was ever made a question at this day, among Christians, whether slavery—the holding of God's rational offspring in bondage, to be bought and sold as cattle—is a sin, and as such ought to be at once abolished. There is no principle of morality or religion which seems to me more certain than this. It may be perverted, misrepresented, denied—but triumph it will.

While I thus avow my full belief in the leading principles of the Abolitionists, I do not say that they have in no case erred in the measures they have adopted for promoting their cause. I think they have in some cases been harsh and irritating in their language, and violent in their movements; a fault which I am happy to see is fast being corrected; and when committed I find many apologies for it, in the unprincipled and reckless opposition which has been waged against them. Could I speak to every Abolitionist in the land, I would say, be firm and decided, but candid and conciliating—present your cause on the principles of eternal right; invite discussion, and let it be conducted on your part with coolness and intelligence; with calmness and kindness;—let all the irritability and ill temper, all the calling of hard names and heaping up of approbrious epithets, be on the other side. Make your appeal to the intellect and the conscience, and let all be done in the fear of God, and with prayer to him for his blessing, and success is certain.

I sat down to write a short note, but have filled my sheet; and can only add my fervent wish that the smiles of Heaven may be upon the approaching meeting of your society, and that all things done on that occasion may be done under the guidance of that wisdom which is from above.

Affectionately yours,
I. HAWES.

NEW-YORK, Feb 11th, 1836

Sir,
The letter of the 20th ult. with which you have honored me, did not reach me till this day. It must be my apology for the liberty I take in troubling you with the following remarks.

It seems to me that there is no reason for supposing that should Anti-Slavery Societies now suspend their opposition to slavery, they would hereafter find a more favorable period for renewing it. The increasing commercial intercourse between the north and the south is daily augmenting the number of those who are directly or indirectly interested in slave labor, and daily extending at the north the influence of slave holders, while the progression of the slave population is constantly strengthening the barriers against emancipation.—What is to be gained by delay?

In the affairs of life whether private or public, duty is, I believe, the true criterion of expediency. Whatever God requires, must be beneficial to his creatures. If slavery be sinful, it is unquestionably the will of God that we should oppose it. As to the mode of opposition, we must consult common sense, and our civil and religious obligations. To do evil that good may come, is the device of folly, and frequently of wickedness.

The exhibition of truth in christian faithfulness, appears to me the great instrument by which we are to operate. Should political Anti-Slavery ever be substituted for religious Anti-Slavery, the consequences would probably be disastrous to the cause of human rights, and to the welfare of our common country. So long as abolitionists seek only the removal of slavery in the States through the voluntary action of the masters, there will in my opinion be no danger of a dissolution of the Union; but should they become a political party, striving for office and power, they would

be joined by a corrupt and selfish herd, and losing their moral feeling and moral influence, might prove dangerous to the peace and stability of our Republic.

As abolitionists, like others, differ about men and measures, they cannot honestly unite as a body on topics unconnected with emancipation, and it is earnestly to be hoped that the cause of abolition will remain uncontaminated by state politics.—It is however a serious question, whether an abolitionist can conscientiously vote for a candidate for Congress, who is known to be in favor of perpetuating the abominations of the District of Columbia. At the same time the expediency of nominating "abolition candidates" as such is certainly doubtful.

Our duty as abolitionists is, I think, independent of the obstacles which oppose our success. We must look for our reward, not in the results of our labors, but in the approbation of our Maker. In this view of the subject we may apply to ourselves the exhortation of the Apostle to the Corinthians: "My beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

I have the honor to be, Sir,
Your very obedient servant,
WILLIAM JAY.

JOEL DOOLITTLE, Esqr.

BROOKLYN, Ct. Feb. 10, 1836.

My Dear Friend:

I shall mingle my spirit with the brave spirits who purpose to attend the annual meeting of the Vermont Anti-Slavery Society, at Middlebury, on the 16th and 17th instant. There are many reasons why I should desire to be present with you "in the flesh," on that occasion. Abolitionism is indigenous to the soil of Vermont.—Yours was the first State Society that was regularly organized in this country, for the immediate extirpation of American slavery, a system which Lord Brougham brands as "that most infernal scourge to humanity," and which JOHN WESLEY described as "that execrable villainy, which is the scandal of religion and of human nature." Almost my first efforts in the sacred cause of UNIVERSAL EMANCIPATION, (for we are struggling to preserve our own rights, as well as to recover the liberties of southern bondmen, hence it is a common cause,) were made in Vermont, more than seven years ago. It was a suitable place,—of all others the best chosen,—to plant the standard of Liberty upon the summit of her Green Mountains, and to blow the trumpet of Liberty through all her valleys. One of our opponents tells us, the world is one great whispering gallery, whose faintest echoes reach alike the ears of the oppressed and the oppressor. No wonder, therefore, that the latter trembles when he hears the voice of humanity, and that he commands us to be silent upon peril of our lives. I remember, with lively satisfaction, how readily I procured the names of TWENTY THREE HUNDRED of your free inhabitants, in the course of three or four weeks, to a petition praying for the abolition of slavery in the District of Columbia—the largest petition on this subject, if I mistake not, that has ever been presented to Congress, and procured at a time, moreover, when the people of other States were slumbering in the arms of indifference. "Honor to whom honor is due." Of all the northern representatives in Congress, during its present session, who has most ably advocated the cause of insulted, down-trodden humanity, and most firmly sustained the dignity of the North? A representative from Vermont—WILLIAM SLADE. I read an anecdote, some years ago, which is probably familiar to many, but which I quote as characteristic of the spirit which animates the people of your patriotic State. A slaveholder, in pursuit of a runaway slave, finding him in one of your villages, immediately pounced upon him, and brought him before the court, presenting at the same time, what he considered indubitable evidence, that the victim was his lawful property. Still, the judge demurred—he wanted other proof. At last, the growling oppressor passionately desired to know of the judge, what evidence would satisfy him that the slave belonged to the claimant? "A bill of sale from the Almighty" was the memorable reply. These things make me love and honor Vermont. The anecdote I have related reminds me of the beautiful simile used by the great Bard of Nature:

"How far that little candle throws its beams!
So shines a good deed in a naughty world!"

Henceforth, when the American oppressor attempts to convince us that the slaves are his property, by pointing us to the color of their skin and the texture of their hair, by showing us how large a sum he has paid for their bodies and souls, by proving that they were bequeathed to him by some defect predecessor, we will kindle at the insult, and tell him that nothing will satisfy us but A BILL OF SALE FROM THE ALMIGHTY!

For what are we battling? It is for the dignity, the equality, the enfranchisement of four common nature. Every sixth man, woman, child and babe, in the United States,—constituting a number as large as the whole population of New England,—is in bondage, and their cries are hourly borne to our ears by the free winds of heaven! If any of us were in their condition, what would be the doctrine we should desire our advocates to preach for our deliverance? What! expatriation to a barbarous land as the condition to our freedom? What! a gradual sundering of four chains? No—no. It would be the doctrine of immediate, TOTAL, EVERLASTING emancipation. In the mighty conflict of 1776, between the mother country and her colonies, no other doctrine was listened to, for a moment, by our patriotic sires—least of all by the independent yeomanry of

Vermont, for the mountains of the earth have always been the chosen abode of LIBERTY, and no wonder that she makes them Green Mountains, as her footsteps press their genial soil! Was STARKER a gradualist or an immediatist? Let the battle of Bennington answer! What voice is heard on the plains of Lexington and Concord—from the heights of Bunker Hill?—"INDEPENDENCE NOW—INDEPENDENCE FOREVER!" Tell me, ye whose blood was freely shed to make your children free—would he not have been deemed a traitor, or a madman, who should have maintained, in view of your sufferings, perils and oppression, that the mother country ought to be compensated, if she should cease to tread upon your necks, and to spill your blood? Your reply would be, in the conclusive language of an eminent patriot—"Slavery is a crime, and crime is not a marketable commodity, to be bought and sold." Never was the duty of compensating oppressors urged, but in the case of the oppressors of the colored race—the most flagitious despots who have ever sought to brutalize mankind. If one of these monsters tells me, he has given one thousand dollars for his slave, that he may hold him in bondage; my reply is this—Jesus Christ has given his life for that slave, that he may bring him into the glorious liberty of the sons of God! I will give you an anecdote, which puts this matter of compensation in a clear light. At one of the great anti-slavery meetings in Manchester, England, just as the audience were about to disperse, an eccentric but excellent Baptist clergyman, who was standing in one of the aisles, rushed forward to the platform, and cried out vehemently—"STOP, my friends, I've something to say to you. It's about compensation! Now, suppose a thief had been stealing the goods of his neighbors for days, and weeks, and months—and suppose he had filled his house with them—and suppose at last the sheriff should find him out—and suppose he should go to the house, and begin to pull the stolen goods out into the street—and suppose the neighbors who had been plundered should cluster around, and one woman should exclaim, "That's my cradle!" and another should say, "That's my frying-pan!" and so all the articles should be designated by the lawful owners. Suppose the thief should reply—"I know that's your cradle, and that's your frying-pan; and I know that I have used and abused them, without your leave; but if you take them from me, you must give me compensation!" What, my friends, would the sheriff say to the thief? Why, this—"Yes, you villain, you shall have compensation—you need not be uneasy on that score—that's just what we intend to give you—and you shall get it at Botany Bay!" This simple illustration of a plain case electrified the vast assembly, and elicited thunders of applause. And yet how much greater is the crime of using, and abusing, and defrauding the bodies and minds of the slaves, without their leave, than of stealing and maltreating household furniture!

You remember how clamorous were the West India slaveholders for compensation, when they found that England would no longer tolerate the bloody system of slavery in any part of her dominions. This claim upon the mother country was made in full view of the fact, that during a period of thirty years, she had added 150 millions (sterling) to her debt, in support of the colonies; that 50 000 British subjects had, during the same space of time, been sacrificed to the climate, to guard the slave system; and that the slave population was diminishing by thousands, annually, in consequence of the cruelty of their masters!

In July, 1833, I attended an anti-slavery meeting held in Exeter Hall, London, at which were present some of the most distinguished advocates of emancipation. In the course of its proceedings, the meeting was interrupted by a Mr. LIGGINS, a person connected with the West Indies, who contended that emancipation would certainly ruin the planters, because it would be impossible to pay the slaves £160,000 a week for their labor, (as all that sum would be required for that purpose,) whereas there were not more than £20,000 in the whole of the colonies.—Mr O'CONNELL instantly rose and said—"He (Mr LIGGINS) had announced an awful fact, that the colonists could not pay wages to the slaves—that it would cost them £160,000 a week. What was this but robbing the slaves of £160,000 a week? robbing them of labor worth that sum? But he told them another fact, which he (Mr O'Connell) was rejoiced to hear, as it showed that it was inconsistent with the providence of an all great and just God, that villany should prosper; he told them that this villany was of the most beggaring description—for though the villains got £160,000 a week for nothing, yet they had not £20,000 in money! He turned to the West Indian, and asked him how he dared to rob the negro of £160,000, when instead of benefit, it was only productive of beggary? How frightful this appeared on the face of it! This £160,000 a week made £8,320,000 a year!"

You can imagine the effect of a retort like this. Remember that we have three times as many slaves as there were in the British colonies; of course, according to this calculation, the southern planters are plundering their slaves of \$2,138,333 a week, or \$110,933,333 a year!—and yet they want compensation, should they be compelled to be honest men!

One other fact, and I have done. The New York Journal of Commerce contains a letter from a correspondent at Antigua, who says—"A clergyman remarked to me, that it was pretty generally conceded, that the \$100,000,000 granted as a compensation to the slaveholders here, was equivalent to a free gift; THE VALUE OF

THE PROPERTY NOT BEING DIMINISHED BUT EVEN RISING." This is one of the 'awful' consequences of emancipation.—It seems, therefore, that the West India planters are retaining in their hands an immense sum of money, which does not belong to them, even granting that slaves are property, because they are gainers by the liberation of their victims. What, then, as honest men, ought they to do with it? Why, either to restore it to the treasury of England, or distribute it among those to whom it justly belongs—their plundered laborers.

We mean to give a rich compensation to southern slaveholders, by emancipating the slaves, viz. to substitute men for beasts, honesty for knavery, purity for lewdness, liberty for despotism, light for darkness, holiness for heathenism.

With strong affection and high regard for you, my dear friend, as one of my early and faithful coadjutors, I remain,

Yours truly,
WM. LLOYD GARRISON.
Mr OLIVER JOHNSON.

From Niles' Weekly Register.

Table showing the comparative increase of the white and colored population, in the five original states that have retained and cherished the institution of slavery, in 40 years.

	Whites in 1790.	Whites in 1830.	Colored in 1790.	Colored in 1830.
Ms.	208,649	291,108	111,079	155,932
Va.	42,115	644,300	306,193	517,105
N. C.	288,204	472,843	105,547	268,144
S. C.	140,178	314,401	108,895	238,322
Ga.	52,886	269,806	29,662	220,617

1,132,032 2,042,458 661,376 1,481,620

A little plain arithmetic applied to the above columns shows, that the white population, on a capital of 1,132,032 falls 221,608 short of duplicating in 40 years—while the colored goes 158,768 beyond a duplication. It further shows that, while the whites, in those states, increase at the rate of 180 per centum in a period of 40 years—the colored increased at the rate of 224 per cent in the same time. It shows that the colored population, on a capital of little more than half, will, at the same ratio of increase, more than equal the whites in a century—the half of which has nearly elapsed since the census began.

These views indicate a result of serious import. The circumstances of the past year urge upon the patriot its earnest but calm consideration. Though the institution from which this result must spring, involves a remote and consequential interest of all, yet it is morally and constitutionally the peculiar concern of the states which cherish it. Let not then fanaticism, nor misguided philanthropy, interfere on the one hand, nor on the other, let morbid selfishness, reckless of the future, think to subdue the benevolent and patriotic feelings of those who regard that institution as "a moral and political evil," by denouncing the statesmen who have thus thought, as being "influenced by a spirit of sickly sentimentality." It was so regarded by the greatest and brightest characters that ever adorned the southern hemisphere—by Washington, Jefferson, Marshall and Madison. It is so regarded by thousands of the purest patriots of the present day.

VERBUM SAT.

[A Kentucky correspondent.]
[These are the five original slave-states—and the chief sources of the supply of others. This should be recollected.]

REVIVALS.

The New-York Evangelist states that revivals are going forward in several churches in that city.

We have been favored with the perusal of a letter from a distinguished clergyman at the West, from which we have extracted the particulars which follow:—

I have recently had to labor much in the interior of Michigan, having had pressing calls for temperance lectures and protracted meetings. At Ann Arbor, 40 miles west from Detroit, where I preached eight sermons in succession, there has been enjoyed a season of refreshing from the Lord. At Ypsilanti, a village 30 miles west of Detroit, we had a still more powerful revival about the first of January. A most earnest spirit of supplication for impatient sinners was manifested, and yet everything was free from spurious excitement. Here we were permitted to witness the conversion of a young German Jew. It seemed as if nature must sink, before he could give up his parents, as he must, if he embraced the Savior; but at length he conquered through the Holy Ghost helping him. Troy, 20 miles west, is also enjoying a powerful work of the Spirit, and Pontiac is equally blessed. Detroit, likewise, has experienced some manifestations of God's presence. Indeed God seems to be giving us precious pledges of Michigan's salvation."—(Salem Landmark.)

REVIVAL IN BARRE.—We are informed that an interesting work of grace is now in progress in this place. We begin to bear good things for Zion in many places around us. In Ipswich, about 20 in Rev. Mr Kimball's Society have recently come out on the Lord's side.—Protracted meetings have recently been held in connection with the Methodists.

(From the Home Missionary.)

John Thompson reports several added to the church at Union, near Crawfordsville, Indiana, by letter, and two by profession. State of Religion interesting.—He also incidentally mentions E. W. Baldwin, late of this city, President of Indiana College, at Crawfordsville, and remarks, "He is a blessing to the Church in this country as well as to the new college."

John Todd, Missionary at South Marion and Eagle Creek, Johnson co. Indiana, reports an interesting Bible class, embracing

not only youth but heads of families—four additions to the church, and a healthy progress in the cause of religion generally.

H. Root, missionary at Dexter and Sylvan, Michigan Territory, reports a revival of religion in the latter place, and a large accession to the church, among whom are several heads of families, and men of influence.

J. W. Eastman reports two added to the church in Rocky Spring, and ten to the church in New Market, Ohio, and thirty-four added to a temperance society of fifty, in the latter place. Several others are indulging hopes.

A. M. Reynolds, missionary at Conklin, N. Y., reports sixteen added to the church under his ministry, since the first of May last. We regret to learn that his worthy brother is obliged to suspend his labors for the present, on account of ill health.

A. Blanchard, Strickersville, Genesee co., N. Y. reports twenty added to the church there within the past year, a commodious house of worship erected, and religion on the whole prosperous.

Ovid Miner, Peru Village, Clinton co., N. Y. under date of Jan. 11, reports fifteen or twenty hopeful conversions there, as the results of a late protracted meeting, eight of the number have already united with the church under his care.

Courtney Smith, Bolton, N. Y. Dec. 25, 1835, reports an interesting state of religious feeling in his congregation.—One young man was exhibiting satisfactory evidence of a saving change, and several others were awakened. He earnestly solicits the prayers of Christians on their behalf.

J. Foster, Sand Lake, Rensselaer co., N. Y. reports a house of worship erected and dedicated, and encouraging advances made in the cause of religion. A number of Catholic families have been induced to send their children to the Sabbath School, and to attend Protestant worship.

HARWINGTON CONN.—The Lord is magnifying his name among his people, and to him be all the glory. The work is almost exclusively among our youth.—More particulars may be furnished hereafter.—N. Y. Evan.

THE TELEGRAPH.

MARCH 3

THE BAPTIST GENERAL TRACT SOCIETY.

The Annual Report has been received.—The meeting was held in Philadelphia, January 6—Wm. T. Branley, president, in the chair.

Progress of the Society from its formation in 1824, to January 6, 1836.

RECEIPTS.	PUBLICATIONS.
Tracts.	Pages.
In 1824 \$373 80	85,500 696,000
1825 636 53	48,000 480,000
1826 800 11	88,000 880,000
1827 3,158 04	297,250 2,946,000
1828 5,256 76	428,500 5,442,000
1829 5,536 39	446,750 4,941,000
1830 3,084 09	191,563 2,427,000
1831 4,505 34	385,108 6,020,160
1832 5,213 27	86,083 1,202,000
1833 6,126 27	235,000 3,775,000
1834 6,635 34	248,312 5,324,636
1835 6,600 30	268,730 7,050,000

Publications of the Society.

The number of Tracts having become so considerable, it was deemed expedient to aim at enlarging their circulation, rather than to add to the society's stock. Only six new publications have therefore been added to the series, increasing the number to 145.

Three thousand copies of the volume entitled, the "Baptist Manual," have been printed, and the whole of its distribution has been auspiciously commenced.

Twenty thousand copies of the Tract Magazine have been circulated during the year, at an expense of \$280. The receipts are \$227 09, leaving the Magazine in debt \$52 81. The arrears due for the last and previous years, are about \$500.

Printing and Issues.

The number of Tracts printed during the year is 268,730, making 7,080,000 pages, being an increase of 1,665,264 pages beyond the preceding year.

The number of pages issued from the Depository is 5,992,206, being an increase of 1,713,823 pages beyond the preceding year.

The number of pages remaining on hand is 2,837,036.

Gratuitous Distribution.

The free grants of Tracts which have been made during the year, amount to the sum of \$1,196 21. They have been distributed as follows: In Illinois 624,330 pages, Tennessee 40,000, Kentucky 86,500, Arkansas Territory 130,000, Ohio 140,000, Michigan 30,000, Indiana 30,000, Missionaries of the Home Mission Society 150,000, N. Carolina 200,000, Georgia 30,000, Virginia 50,000, New-Jersey 10,000, Missionaries of the Pennsylvania Missionary Association 50,000, N. York 75,000, Rhode-Island 20,000, Connecticut 5,000, Maine 15,000; besides many in South America, Africa, and other places.

To those who "call no man master," and those who wish not to be "called Rabbi," the following article must be highly gratifying. We most sincerely hope that the resolution will be carried into practice by those who have adopted it; and should rejoice to see it adopted throughout Christendom.

TITLES.

"Be ye not called Rabbi."—Matt. xxiii. 8.

At a meeting of the Board of Managers of the Baptist General Tract Society, Philadelphia, Dec. 10, 1835, the following report was adopted and ordered to be published.

WM. FORD, Sec.

"REPORT"

"On the subject of complimentary titles to ministers of the gospel, and others holding important stations in the Christian church, the Baptist General Tract Society has heretofore adopted a uniform course of simplicity and moderation. It has from the first been the aim of that body to abstain from all flattering titles and appellations, and to confine its methods of addressing individuals to such courtesies only as may find a warrant in the word of God—therefore,

"Resolved, That in the future intercourse of the Board of Managers of the Society with each other and with its friends, as also in the correspondence and publications carried on and sustained under its sanction, the titles *Rev.*, *D. D.*, and *A. M.*, as applied to ministers of the gospel, shall be discontinued; and all addresses and modes of individual designation, shall be so guarded and shaped as to be no longer offensive to those who consider complimentary adjuncts to human names as an infringement of Christian humility."

WM. T. BRANTLEY,
Chairman.

MR GREEN'S AFTERNOON SERMON.

[Let it be distinctly understood that we do not undertake a full report, or any thing like it—only an abstract is attempted, which we trust may not be useless to the readers of the Telegraph.]

TEXT: Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James i. 27.

The word *visit* has a meaning adapted to stir the tenderest, warmest, best feelings of the human heart. A widow—bereft of her natural guardian, on whom she leaned for support, in whom she confided for protection, to whom she looked for counsel, who was the father of her now fatherless children—is emphatically an object of compassion. No wonder that the sacred writer should have selected the widow and the fatherless, as the representatives of the entire class of sufferers who in this cold, selfish world, are shut out from the sympathies which ought to be extended to them. In the passage before us, we have the testimony of the inspired Apostle, that pure and undefiled religion will lead those who possess it to care for the afflicted.

In the opinion of the speaker, the translators have done us no service by introducing "and" at the beginning of the last clause of the text. It is probably generally understood, as it ought to be, that words in the Bible printed in italics have no corresponding words in the original, but were supplied by the translators. By turning to the text it will be discovered that the word *and*, in the place noticed, is one of that class. Without this word the text would read, "To visit the fatherless and widows in their affliction, to keep himself unspotted from the world." Thus read, it indicates that the way to keep himself unspotted from the world is to visit the afflicted—or that by visiting these he shall keep himself unspotted from the world. The gospel of our blessed Savior every where identifies itself with sympathy for suffering humanity. "The poor have the gospel preached to them," is one of the prominent characteristics of our Lord's dispensation, as set forth by himself. Says James, "My brethren, have not the faith of our Lord Jesus Christ, with respect of persons." "Hearken, my beloved brethren, hath not God chosen the poor of this world?" "But if ye have respect to persons, ye commit sin." "For he shall have judgment without mercy, that hath showed no mercy."

It is a distinctive attribute of true piety, that it sympathizes in the sorrows, defends the rights and protects the interests of those who are in distress. Of this a most perfect illustration is afforded in the lives and conduct of Christ and his apostles. They never passed by on the other side and neglected the poor. The lowly and most degraded received a full share of their attention and kindness. They were not ashamed to recognize in any human being a man and a brother. All true disciples of Christ are like him. Benevolence, condescension, care for the distressed, sympathy for the suffering, are eminent characteristics of our Lord. For whom was his great sacrifice made?—What was the character of man, the object of his compassion? It combined every thing in guilt, loathsomeness, wretchedness and ruin. And how did he treat these self-ruined rebels and apostates?—Did he turn away from them in derision and disgust, and say let them go—they have procured their own degradation and suffering—they deserve no sympathy, and they shall have none? No. His great and benevolent heart went out in sympathy and compassion after the poor wretches. After he had started on his errand of mercy, and had begun his generous